This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

CHURCH PRINCIPLES

ON THE BASIS OF

THE CHURCH CATECHISM

JOHN MACBETH

600102993U

CHURCH PRINCIPLES

ON

The Basis of the Church Catechism

FOR

THE USE OF TEACHERS, AND THE MORE ADVANCED CLASSES IN SUNDAY AND OTHER SCHOOLS

BY THE

REV. JOHN MACBETH, LL.D.

RECTOR OF KILLEGNEY

ONE OF THE EXAMINERS UNDER THE BOARD OF RELIGIOUS EDUCATION OF THE GENERAL SYNOD OF THE CHURCH OF IRELAND

"Prove all things; hold fast that which is good."
1 THESS. v. 21

BODLEIAN
SEP 80
BODLEIAN

RIVINGTONS

WATERLOO PLACE, LONDON

Oxford and Cambridge

MDCCCLXXX

138. i. 552

PREFACE

THAT the fundamental doctrines of our holy religion should be clearly understood by all who profess it, is a self-evident truth. That we may be grounded and settled in the faith, and "not moved away from the hope of the gospel" (Col. i. 23); nor "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" (Eph. iv. 14), it is necessary that we should have true ideas about that which we profess to believe—understand clearly the Principles of our Church, and what our Faith really is—so that we may not only be satisfied ourselves, but also "be ready always to give an answer to every man that asketh us a *reason* of the hope that is in us." (1 Peter iii. 15.)

It is only by earnestly and prayerfully studying "the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15), that we can hope to become "steadfast in the faith," or act with a zeal which is "according to knowledge. (Rom. x. 2.) Yet that the great truths of our religion may be prominently before us, and clearly laid down, the Church has drawn up several "Articles of belief," which she requires her children to accept, because "they may be proved by most certain warrants of Holy

Scripture" (Art. vi.), and to learn, that they may understand her Principles.

To explain those Articles and Principles, many excellent books have been written; such, for instance, as Archbishop Secker's *Lectures on the Church Catechism*, Bishop Pearson's *Exposition of the Creed*, the elaborate works of Bishop Burnet and Bishop Harold Browne on *The Thirty-nine Articles*, and Archbishop Potter on *Church Government*. These works, however, from their very exhaustive nature and size, are unsuited to the requirements of the young, and from their necessarily high price are inaccessible to many.

It is with a view of supplying this want—so necessary in an age of increasing infidelity—that this little book has been compiled, in the hope that, under God, it may be the means of strengthening some "in the faith," and helping them in after life to encounter, unhurt, the sceptical tendencies of the age.

I will only add that I have adopted our excellent "Church Catechism" as a basis around which to group and establish "Church Principles," and, in compiling this little work, have been greatly indebted to, and frequently made use of, the above-mentioned works, which should be referred to by those who desire a greater acquaintance with the subjects treated of.

J. M.

Killegney, March, 1880.

CHURCH PRINCIPLES

ON THE BASIS OF THE CHURCH CATECHISM

The Baptismal Vow

1. WHAT is the meaning of the word "Catechism"?

A form of instruction by means of questions and answers.

2. In what sense does our Church use the term?

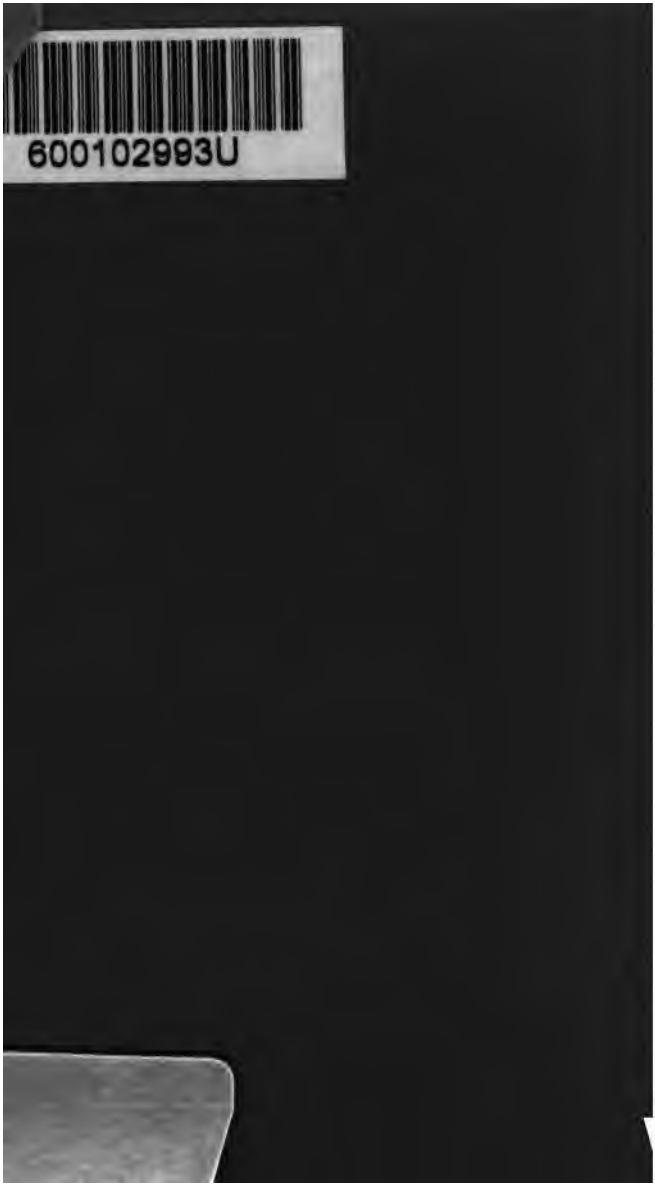
"A Catechism, that is to say, an instruction to be learned of every person before he be brought to be confirmed by the Bishop."

3. Show that this manner of conveying religious instruction has the sanction of Scripture.

See S. Luke i. 4; Acts xviii. 25, where the word "instructed" is in the Greek "catechized."

4. Of how many parts does our Church Catechism consist?

Two. The first part containing (1) Baptismal Vow, (2) Apostles' Creed, (3) the Ten Commandments, and (4) the Lord's Prayer, with a short


600102993U

for the children of Christian parents receiving their names at baptism?

Because the cases are exactly similar; baptism admitting into the Christian Church as circumcision admitted into the Jewish Church.

12. By what other names are godfathers and godmothers called?

Sponsors; sureties; witnesses.

13. What are the duties of godfathers and godmothers?

(1) "To see that the children be taught, as soon as they are able to learn, what a solemn vow, promise, and profession they have made." (2) To carry out the guarantee they have given to the Church, that the children will walk in the laws of the Church into which they have been admitted.

14. Is the office of sponsor of recent origin?

No; it is very ancient and of great practical utility. (Isa. viii. 2.)

15. Show its utility?

The Church is a Society, and as such would not be justified in admitting anyone into membership without demanding some pledge or assurance that the person so admitted shall learn its rules and conform to them. Sponsors give this pledge.

16. But does not a child's right to baptism rest on the Christianity of its parents, and not on the sponsor's pledge?

600102993U

Being made a member of, or admitted into, that Church of which Christ is the Head.

22. How does Baptism admit into Christ's Church?

Because it is Christ's own appointed ordinance. (S. Matt. xxviii. 18, 19.)

23. Prove from Scripture that we are made "members of Christ" in Baptism.

"By one Spirit are we all baptized into one body." (1 Cor. xii. 12, 13, 27; S. John xv. 1–8; Eph. iv. 16.)

24. How were you made "the child of God" in Baptism?

Because the Church into which I was then admitted is the "household" and "family" of God. (Eph. ii. 19; iii. 15; Gal. vi. 10.)

25. Show that this gives you a title to sonship.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 26, 27; iv. 5; Rom. viii. 15.)

26. Does it then follow, that all who are thus admitted into the family of God are God's true children?

Alas, no! Those only are true children of God who receive Christ (S. John i. 12), and are led by the Spirit of God (Rom. viii. 14); but all the baptized have a covenanted right and title to be God's children, and call Him Father, even though

some may be prodigal sons, and "go astray as soon as they be born." (Ps. lviii. 3.)

27. What follows from this?

That those only who profit by the blessings and privileges of baptism will have a real sonship; those neglecting them are sons only in name.

28. What further privilege did Baptism confer on you?

I was made "an inheritor of the kingdom of heaven." (S. John iii. 5; Rom. viii. 17.)

29. What is implied in the title "inheritor"?

Not actual possession, but a present right to possess, and also a possibility of being disinherited. Every promise of future blessing may be forfeited by sin. (Heb. xii. 15, 16, 28.)

30. What then is our duty with respect to our inheritance?

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. iv. 1.)

31. Does not our title to inheritance follow on our being made sons?

Yes. "If children, then heirs." (Rom. viii. 17.)

32. Are God's promises to us absolute and unconditional?

Certainly not. Though God ever gives us strength and grace to make His promises to us *absolute if we will* do so (1 Cor. x. 13; 2 Cor.

xii. 9); there are many prodigal sons and disinherited heirs.

33. How then are we to obtain the promised inheritance?

By keeping our baptismal vows as God by His grace shall enable us to do.

34. *What did your Godfathers and Godmothers then (promise) for you?*

"They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

35. Why was it necessary for your godfathers and godmothers to promise these things for you?

Because I was too young to do so myself.

36. What right had they to undertake these things in your name?

That power was given them by my parents, who have by nature a right to act and undertake for me, until I am capable of doing so myself.

37. Is it only in religious matters that parents have the right of entering into engagements which are binding on their children?

No; it is constantly done in matters of everyday life, and when the engagements are for the

benefit of the children, they are sanctioned by the laws of all civilized nations.

38. But why was not your baptism delayed until you were able to make these promises yourself?

Because I should have been much injured thereby.

39. How so?

Because, as the child of believing parents, admission into the Church of Christ—and participation in all the blessings flowing therefrom—were mine by birthright (Acts ii. 39); and as Christ showed His willingness to receive little children (S. Matt. xix. 14), it would have been wrong to have prevented me from enjoying those blessings.

40. Under what three heads may the promises made by your sponsors in your behalf be classed?

(1) Repentance. (2) Faith. (3) Obedience. Each of which is necessary to the soul's salvation. (S. Mark i. 15; Acts xvi. 31; S. Matt. vii. 21.)

41. Who is the devil, whom you have promised to renounce?

He is the chief of those angels who kept not their first estate, but rebelled against God (Jude 6), and being wholly wicked are constantly trying to ensnare and destroy men's souls. (1 Peter v. 8.)

42. How do you show the reality of Satan's *existence?*

Not only from Holy Scripture (S. John viii. 44; 1 John iii. 8), but also from experience; for he "now worketh in the children of disobedience." (Eph. ii. 2.)

43. Knowing the reality of the devil's existence and the character of his temptations, what is our duty in reference to him?

"Not ignorant of his devices" (2 Cor. ii. 11), we should "put on the whole armour of God" (Eph. vi. 11), that we may be able to withstand him. (Eph. iv. 27.)

44. What comforting facts has God revealed to us, in reference to our struggle against the temptations of Satan?

If we resist the devil he will flee from us. (S. James iv. 7; 1 Cor. x. 13; 1 John iv. 4; Rom. viii. 37.)

45. Why are you to renounce "all his works"?

Because to destroy those works God's Son was manifest in the flesh (1 John iii. 8, 9), therefore will we have no fellowship with them. (Eph. v. 11.)

46. What is meant by your renouncing the "pomps and vanity of this wicked world"?

That I should never let the things of earth hold the chief place in my affections, nor employ them otherwise than to the glory of God. (S. Matt. xvi. 26; 1 John ii. 15.)

47. How can you best do this?

Not by trying to withdraw from responsibilities, which is impossible, but by endeavouring honestly to discharge the duties of "that state of life in which it has pleased God to call me." (S. John xvii. 15; 1 Cor. vii. 31.)

48. What is the meaning of "the sinful lusts of the flesh"?

The evil dispositions of our corrupt nature. (Rom. vi. 12, 13; 2 Cor. vii. 1.)

49. Are all by nature prone to evil?

Yes, all. (Gen. viii. 21; Rom. iii. 10–12; Gal. v. 17.)

50. If then all are inclined to evil, how can we renounce the lust of the flesh?

Only by the assistance of God's Holy Spirit can we mortify the deeds of the body. (Rom. viii. 13; S. John xv. 5; 1 Cor. xii. 7.)

51. Is it then sufficient for us to abstain from sinful acts?

No; but also from sinful thoughts (Isa. lv. 7; Prov. xv. 26), and all that may lead to sin. (Col. ii. 21.)

52. What, in the second place, did your godfather and godmother promise for you?

"That I should believe all the articles of the Christian faith."

53. Is this necessary?

Yes; "without faith it is impossible to please *God." (Heb. xi. 6.)*

54. Where are "the articles of the Christian faith" found?

In the Bible; but they are briefly summarized in the "Apostles' Creed."

55. What is further required besides renouncing evil and believing?

"That I should keep God's holy will and commandments."

56. What then is the place of obedience, and works?

"They follow after justification" (Article xii.), and are necessary, not as a substitute for, but as an evidence of, faith. (S. Matt. vii. 21; 1 John ii. 3–6.)

57. What do you understand by "walking according to God's holy will"?

Making God's will at all times the principle which governs our every action. (1 Cor. x. 31.)

58. Show the necessity of continuing in obedience all the days of your life?

Because we are only "made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." (Heb. iii. 14; Ezek. xviii. 26.)

59. *Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?*

"Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God

to give me His grace, that I may continue in the same unto my life's end."

60. Why are you bound to perform those things which your godfathers and godmothers promised for you?

Not simply because they promised them; but because the things promised are necessary to my salvation, and therefore of such a nature that I should believe and do them, whether they had undertaken them for me or no. (See also question 40.)

61. Are godfathers required in the case of the baptism of an adult?

Yes; but they are then only "witnesses" of the rite.

62. Show that in recognizing your responsibility you also acknowledge the efficacy of those promises made on your behalf.

Because I claim God as my Father, and thank Him for having placed me in a state of salvation.

63. What is meant by being in "a state of salvation"?

Being in that relation to God in which He has covenanted to save me, if I do not wilfully disregard the promises made when admitted to it.

64. Is it possible to fall from that state?

Alas! yes; therefore I ask God's grace to keep *me in it, unto my* life's end.

65. Show from Holy Scripture that man may fall from this state of salvation?

"Beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." (2 Peter iii. 17; ii. 20, 21; 2 Cor. xi. 3; 2 John 8.)

66. How are we then kept in this state of salvation?

By God's Holy Spirit, given to all who ask (S. Luke xi. 13); for "He which hath begun a good work in you will perform it." (Phil. i. 6.)

67. Upon what, then, does our continuance in this "state of salvation" depend?

(1) Upon our own determination and will, directed by (2) God's assisting grace. (Phil. ii. 12, 13.)

68. Why both necessary?

Because if by our own determination and will alone, then would we have whereof to boast (Eph. ii. 9; 2 Cor. iii. 5); and if by God's grace, *in spite of* our will, then would we not be free agents."

69. How does God's grace operate?

In two ways. (1) By giving us the inclination towards good (S. John vi. 44, 65; Acts xvi. 14), and (2) by helping us when we have that inclination. (1 Cor. xv. 10.) (See Articles ix. and x.)

THE APOSTLES' CREED

1. REPEAT the Apostles' Creed.

"I believe in God the Father Almighty, Maker of heaven and earth:

"And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; The Holy Catholic Church; The communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen."

2. What are the Creeds recognised by our Church?

The "Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed." (Art. viii.)

3. What is the meaning of the word Creed?

It signifies belief.

4. What is our "Rule of Faith"?

Holy Scripture, which "containeth all things necessary to salvation." (Art. vi.)

5. On what grounds do we receive the three Creeds?

Because the doctrines contained in them "may be proved by most certain warrants of Holy Scripture." (Art. viii.)

6. If Holy Scripture contains all things necessary to salvation, and the authority of the Creeds rests only on their agreement with Scripture, whence arises the necessity for having Creeds at all?

Because it is well to have the fundamental doctrines of our religion, which lie scattered throughout the Bible, collected into a short and convenient form, so that children, and those not able to examine God's word for themselves, may the more easily obtain a knowledge of the essentials of our faith.

7. What seems to have been the origin of Creeds?

They were at first, evidently, forms, in which those who were about to be baptized were required to express their belief. (Acts viii. 37.) And as our Lord commanded that baptism should be performed "in the name of the Father, and of the Son, and of the Holy Ghost" (S. Matt. xxviii. 19),

a simple profession of belief, in "Father, Son, and Holy Ghost," seems to have been the first Creed.

8. If the earlier Creeds were of such simple form, how do you account for their present size?

Because, even in the Apostles' days, men began to teach false doctrine, and put their own interpretations on the simpler Creeds (1 Tim. iv. 3; 2 Peter ii. 1), therefore it became necessary for those who held the "truth as it is in Jesus," to explain those expressions in the shorter Creeds more fully, and thus guard the truth from false interpretations.

9. Why has this form we are now considering received the name, "Apostles' Creed"?

Not, as it is sometimes stated, because it was composed by the Apostles—for it was not—but from its containing (as it does) the doctrines taught by the Apostles, and being used in the Apostolic Church from the earliest times.

10. What is the foundation and basis of all religion?

Belief in the existence of a God; "For he that cometh to God must believe that He is." (Heb. xi. 6.)

11. Is man's reason alone, without the aid of revelation, able to make known to him the existence of God?

Yes; every nation and people yet discovered in

the world, have been found to possess some idea of a God. For "the heavens declare the glory of God, and the firmament showeth His handy-work." (Ps. xix. 1. See also Rom. i. 20.)

12. Is revelation, therefore, unnecessary?

By no means; reason can only make known God's existence, but can tell us little else concerning Him; it is in the Bible alone that His attributes are fully revealed.

13. What do you mean, when in this Creed you say, "I believe in God"?

I mean, that I believe not only that there is a God, but also that He is such a God as the Bible represents Him to be.

"I believe in God the Father Almighty, maker of heaven and earth."

14. Under what title is God first represented to us in the Creed?

Under the title "Father."

15. Give some texts which speak of God as "Father."

"To us there is but one God the Father, of whom are all things." (1 Cor. viii. 6; Eph. iv. 6; Mal. ii. 10.)

16. What is implied in the "Fatherhood" of God?

(1) That He is the Father of our Lord Jesus Christ, who is called "His only-begotten Son."

(Rom. xv. 6.) (2) That He is our Father, we being His sons, by adoption and grace. (Rom. viii. 15; S. Matt. vi. 9; S. John xx. 17.) (3) That He is the Father of the whole universe, all things being called into being by Him. (Gen. i. 1; Isa. xlviii. 12, 13; Acts xvii. 24; Rom. xi. 36.)

17. What is the next attribute applied to God in the Creed?

Almighty. "The Father Almighty."

18. What is implied in calling God "Almighty"?

That He is able to do all things, that there is none mightier, and that, therefore, He is God alone.

19. Give some texts from the Old Testament, to prove that God is Almighty.

He calls Himself by this name—"I am the Almighty God, walk before me, and be thou perfect" (Gen. xvii. 1); "There is nothing too hard for thee." (Jer. xxxii. 17, 27. See also Gen. xviii. 14; 1 Chron. xxix. 11, 12; Neh. ix. 6.)

20. Prove the same truth from the New Testament.

"With God all things are possible." (S. Matt. xix. 26; S. Luke i. 37; 1 Tim. vi. 15, 16.) "The Lord God Omnipotent reigneth." (Rev. xix. 6.)

21. How does the attribute "Almighty," applied *to God, show* that there is but one God?

Because, if Almighty, He is above all, and therefore must be God alone.

22. Show from Scripture that this is so.

"Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4, 35.) "Beside me there is no God." (Isa. xliv. 6.) "There is none other God but one." (1 Cor. viii. 4, 6; Gal. iii. 20; S. James ii. 19; S. Mark xii. 32.)

23. Why was it necessary to add, "Maker of heaven and earth"?

In order to assert this doctrine distinctly, against those who, borrowing their opinions from heathen philosophers, denied that God was the author of the universe.

24. Give some texts which prove that God made the heaven and the earth.

"In the beginning God created the heaven and the earth." (Gen. i. 1.) "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it." &c., &c. (Isa. xlv. 18); Exod. xxxi. 17; Col. i. 16; Heb. iii. 4; &c., &c.

25. Believing in God thus, what is our duty in reference to Him?

To obey and reverence Him. Professing to "know God we should not in our works deny Him." (Titus i. 16.)

Of God the Son.

26. Of whom does the second division of the Apostles' Creed treat?

Of God the Son. "I believe in Jesus Christ His only Son our Lord," &c.

27. Wherein does this Article of our belief differ from that relating to God the Father?

In that the existence of the Father, and His work in the creation of the world, were made known to us both by reason and revelation, whereas, it is to revelation alone we are indebted for our knowledge of God the Son, and His work of Redemption. (Compare Rom. i. 20 with x. 14, and Titus i. 2, 3.)

28. What is the foundation of the Christian religion?

As faith in God is the foundation of all religion (Heb. xi. 6), so is a belief in the existence and office of the God-man the foundation of the Christian religion. (1 John iv. 2, 3.)

29. What custom is generally observed in repeating this Creed?

Bowing at the name of Jesus.

30. Why is this custom observed?

Not, as is generally supposed, in obedience to Phil. ii. 10, where we read, "That *at* the name of Jesus every knee should bow," inasmuch as this *passage in* the original is, "That *in* the name of

Jesus," &c., *i.e.* should worship Jesus. (See Rom. x. 13; 1 Cor. i. 2; Eph. iii. 14.) But the outward ceremony of bowing the head at the name of Jesus is a very ancient custom, by which the early Christians showed that they acknowledged the divinity of the Lord Jesus, and protested against those who denied it; and for the same reason we still retain the custom.

31. But why bow at Jesus' name in the Creed, and not when it occurs elsewhere?

We do so in the Creed, because in it we make a solemn profession of our belief that He is God, in opposition to the Unitarians and those who deny His divinity; to do so at all other times would degenerate the act into a mere barren formality, which is no part of true worship.

32. How do you prove from Scripture that the Son is God?

Because He is not only distinctly called God, but also the attributes of the Deity are applied to Him, and He received worship as God.

33. Quote texts in which the Son is called God.

"In the beginning was the Word, and the Word was with God, and the Word was God" (S. John i. 1); and from the 14th verse of same chapter we learn that "the Word was made flesh, and dwelt among us." And also, in Rev. xix. 13, we are told of Jesus, that "His name is called the

Word of God." Therefore it follows that Jesus Christ is God.

He is called God also in Rom. ix. 5, "As concerning the flesh Christ came, who is over all, GOD blessed for ever." And, "Unto the Son He saith, Thy throne, O God, is for ever and ever." (Heb. i. 8.) "In Him (Christ) dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) See also Phil. ii. 5–9; Acts x. 28; 1 Tim. iii. 16; 1 John v. 20, &c. &c.

34. By what attributes is Christ shown to be God?

God alone is eternal, from everlasting to everlasting, and He created all things; yet these attributes are applied to Christ, proving Him to be God. See Micah v. 2; S. John i. 1–3; Col. i. 16; Heb. i. 8–11; xiii. 8, &c. &c. Christ is spoken of as knowing all things—knowing men's thoughts and hearts. (S. Matt. ix. 4; S. John ii. 25; xvi. 30.) Though in Jer. xvii. 10, 1 Kings viii. 39, that power is stated to belong only to God—"Thou, even Thou only, knoweth the hearts of all the children of men." Further, the Evangelists distinctly show that Jesus is "Immanuel," *i.e.* "God with us;" and He is called the "Mighty God." Compare Isa. ix. 1–6; S. Matt. iv. 16, &c. &c. By comparing Zech. xii. 10 with S. John xix. 37, we find that which was spoken of God applied to *Christ;* so also in other places.

35. Give texts to show that Christ received worship as God?

The wise men worshipped Him. (S. Matt. ii. 11.) He accepted worship from the disciples (xiv. 33); from the blind man whose sight He restored (S. John ix. 38), and from many others. He is worshipped by S. Paul (2 Cor. xii. 8, 9); by the angels (Heb. i. 6); and by every creature. (Rev. v. 13, 14.) So that, called God, possessing the powers and the attributes of God, and worshipped as God, we must believe that the Son is God.

36. What is the meaning of "Jesus," and why was He so called?

"Jesus" means a Saviour. He was so named of the angel, because He came to save us from our sins. (S. Matt. i. 21; S. Luke ii. 11.)

37. Meaning of the word Christ?

It is the same as Messias, and means anointed.

38. Did the Jews deny that our Lord was Jesus?

No; for Jesus—a common name among the Jews—was the name given to Him when He was circumcised. (S. Luke ii. 21.) But they denied that Jesus was the Christ or Messias.

39. Name some persons who were called Jesus besides our Lord?

Joshua (Acts vii. 45; Heb. iv. 8); Jesus, who was called Justus (Col. iv. 11); Bar-Jesus. (Acts xiii. 9.)

40. What name is given to Jesus Christ in the Creed to express His relationship to God?

He is called "His only Son."

41. What authority have we in Holy Scripture for applying this title to Him?

"I believe that Jesus Christ is the Son of God." (Acts viii. 37.) "Jesus is the Son of God." (1 John v. 5.) See also S. Luke i. 35; S. John i. 18; iii. 16; 1 John iv. 9, &c. &c.

42. What name is given to Jesus in the Creed to express His relationship to us?

He is called "Our Lord."

43. What authority have we in Holy Scripture for applying this title to Him?

"Ye call me Master and Lord: and ye say well; for so I am." (S. John xiii. 13, 14; xx. 28; Acts ii. 36, &c.)

44. Are not we also called "sons of God"?

Yes, we are sons by adoption and grace. (Rom. viii. 15, 16; Gal. iv. 5; 1 John iii. 2.)

45. How do you show that Jesus is the Christ?

Because in Him—and in no other—was fulfilled every type and prophecy concerning Christ.

46. What is stated in the Creed concerning His birth?

"He was conceived by the Holy Ghost, born of the Virgin Mary."

47. Was it not foretold that this should be the *manner* of Christ's birth?

Yes; nearly 800 years before it took place it was prophesied, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. vii. 14; see also S. Luke i. 35.)

48. Were these prophecies really fulfilled in Jesus Christ?

Yes. (See S. Matt. i. 20.) And the angel announced to the shepherds that He who was thus born was "Christ the Lord." (S. Luke ii. 11.)

49. You have already shown from Scripture the divinity of Christ—show also His humanity.

As He is perfect God, so also is He perfect man, because He was born of the Virgin Mary; and we know that He grew in wisdom and stature, as other children (S. Luke ii. 52); and was liable to the infirmities of man's nature, sin only excepted. (See S. Luke iv. 2; xix. 41; xxiv. 39; S. John iv. 6.)

50. How then could Christ be both God and man?

Our finite minds are not able fully to comprehend this mystery of the God-man. But we know that He is so, for God has revealed the fact to us in His blessed word: "Great is the mystery of godliness: God was manifest in the flesh." (1 Tim. iii. 16.) "The Word was made flesh, and dwelt among us." (S. John i. 14.) See also iii. 16; Gal. iv. 4; Heb. ii. 14, 16; Rom. i. 3, 4, &c. &c.

51. Is not this great truth, which has been made known to us, full of comfort to the believer?

Yes; for we know that as man Christ sympathises with our infirmities, while as God His knowledge and power are infinite. (Heb. iv. 13–16; v. 2; vii. 25; see also ii. 11, 16–18.)

52. What does our Creed say of the sufferings of Christ?

He "suffered under Pontius Pilate, was crucified, dead, and buried."

53. Was it foretold that Christ should suffer thus?

Yes. See Isa. liii.; Dan. ix. 26; Ps. xxii.; and S. Mark ix. 12, where he foretells His own sufferings.

54. Show from God's word that Christ did suffer, as it was foretold He should.

"Christ hath suffered for us in the flesh." (1 Peter iv. 1; see also S. Matt. xxvii. 29–31; S. Luke xxii. 42–44; Heb. v. 8, &c.)

55. Under whom did Christ suffer?

Pontius Pilate.

56. Why is Pontius Pilate's name mentioned in our Creed?

To fix the time of our Saviour's sufferings.

57. Why is it important to know the exact time when our Lord suffered?

In order to show that "the fulness of time had *come*," and that Christ suffered just at the very

time at which it had been foretold, ages before, that He should suffer.

58. Who was Pontius Pilate?

He was the Roman governor of Judea, which country at that time formed part of the Roman province of Syria.

59. Quote some prophecies which fix the time of Messiah's sufferings.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." (Gen. xlix. 10.) "The Lord whom ye seek shall suddenly come to His temple." (Mal. iii. 1; Hag. ii. 7–9.)

60. Show that Genesis xlix. 10 was literally fulfilled in the coming of Christ.

Because the very fact that Pontius Pilate ruled over Judea, showed that it was then under the Roman yoke, and therefore that "the sceptre had departed from Judah." And the Jews themselves acknowledged that they had "no king but Cæsar." (S. John xix. 15.)

61. How did Mal. iii. 1, and Hag. ii. 7, fix the time of the Messiah's appearing; and have they been fulfilled in our Lord's coming?

They limit the time of His coming to a period in which the temple would be still standing; else how could "the Lord come to His temple"? and the temple was destroyed a few years after our Saviour's death; and again,

the second temple, which is spoken of here, was much inferior to the former one in every way—so it could only be by the presence of Christ in it that the "glory of the latter house could be greater than the former," and our Lord was in the second temple. (S. Matt. xxvi. 55; S. Mark xiv. 49.)

62. What was the manner of our Lord's death?

He was crucified. (S. Matt. xxvii. 31–35; Acts ii. 23, &c.)

63. Show that even in the manner of Christ's death prophecy was fulfilled.

Compare Ps. xxii. 17, and Isa. liii. 10, with S. John xix. 34; see also S. John iii. 14.

64. How is the truth of God's word clearly exhibited in this prophecy, as in all others?

Because crucifixion was the most unlikely death that Christ could suffer, inasmuch as it was a Roman, not a Jewish, mode of execution, and Christ was a Jew, as were also those who procured His execution.

65. Give texts to show the reality of Christ's death.

"When they came to Jesus, and saw that He was dead already, they brake not His legs." (S. John xix. 33.) Both His enemies and His disciples acknowledged that He was dead. (S. Mark xv. 44; 1 Cor. xv. 3.)

66. Not only was the death of Christ a subject

of prophecy ages before it took place, but so also was His burial.

Yes. "He made His grave with the wicked and with the rich in His death." (Isa. liii. 9.)

67. How was this also literally fulfilled in Jesus?

He was crucified with two thieves, and was buried in the sepulchre of the rich Joseph. (S. Matt. xxvii. 38, 57.)

68. How was the fulfilment of this remarkable prophecy accomplished, since it was not the custom to bury those who were crucified?

Though it was not the custom of the Romans to allow the right of burial to their criminals, yet as Pilate had ordered the execution of our Saviour only to please the Jews, he would not, of course, offer any opposition to their request that they might be permitted to bury Him.

69. But if the Jews were so bitter against Christ, and anxious to procure His death, why did they not further prevent His burial?

Because their law commanded that they should bury Him. (Deut. xxi. 22, 23.)

70. Where was our Lord buried?

In a new tomb belonging to Joseph of Arimathæa, "wherein never man before was laid." (S. Luke xxiii. 53.)

71. Show that there was a purpose of God fulfilled in His being buried in such a tomb?

It was in order that His resurrection could never be attributed to the like cause, by which the dead man who was being buried in Elisha's sepulchre was raised to life again, as related in 2 Kings xiii. 21.

72. What does the Apostles' Creed assert of Jesus, after His death?

That "He descended into hell."

73. Show from Scripture the truth of this Article of the Creed.

St. Peter, in Acts ii. 27, applies the prophecy of David in Ps. xvi. 8–10 to Christ, which says, "Thou wilt not leave my soul in hell," showing clearly that the soul must have been there.

74. But what is the meaning of the word "hell" in this Article?

It has no reference to the abode of the damned, but means only that our Lord's soul was wholly separated from His body by death, and went into that invisible place or state where the souls of the dead await their full and final measure of bliss or woe, which they will receive in all its fulness only at the Last Day, when Christ shall come to judge.

75. Is there, then, an intermediate state for souls between death and judgment?

Yes; there is a state in which those who have been saved through Jesus Christ are conscious of *a measure* of happiness, and in which the wicked

suffer a measure of woe; but it is only when Christ shall pronounce the final judgment that the measure of happiness or of misery will be complete.

76. Prove from Scripture the existence of this intermediate state, called in the Creed "hell" or "hades."

"Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." (Luke xxiii. 43.) "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (S. John iii. 13.) So, too, the parable of "the rich man and Lazarus," related in Luke xvi. See also Heb. xi. 40; Rev. vi. 10.

77. How does S. Luke xxiii. 43 prove an intermediate state?

Because it is evident that Christ did not go to heaven till after His resurrection; therefore Paradise, to which the penitent thief went with Him on the day of crucifixion, could not be heaven; and as it was promised as something to be thankful for, it could not be hell—the abode of the damned.

78. How does S. John iii. 13 prove an intermediate state?

Because if none as yet, except Christ, had ascended into heaven (as He alone came down from heaven), therefore the saints could not have as-

cended to their eternal and final bliss, which is always called heaven; and we dare not think of them as in hell, but as being in that intermediate state, enjoying a measure of happiness, which will be completed to them at the last day.

79. How does the parable of "the rich man and Lazarus" prove the same truth?

Because, whether this be a parable or a reality, it evidently took place, or is represented as having taken place, *before* the final judgment, for this rich man's brothers were yet alive; and yet both Lazarus and the rich man were receiving a measure of their respective rewards, though in all places it is to the final judgment at the resurrection we are directed to look for the full reward. See Matt. xvi. 27; xxv. 34, 41; Luke xiv. 14; Acts xvii. 31; 2 Cor. v. 10; 2 Thess. i. 9, 10; 2 Tim. iv. 1.

80. What further proof have we that it could not have been the hell of the lost that our Lord went to after death?

In the original there are two words in the New Testament, both of which have been translated into our language by the same word, "hell." One ever meaning the place where the lost souls are in punishment; the other meaning simply the unseen or invisible state. It is the latter word, "hades," that is always used in reference to the place to which our Lord went after death.

81. Does this give any countenance to the Romish doctrine of Purgatory?

None whatever. The Romish doctrine of Purgatory—*i.e.* a place where souls are purged from sin and purified by fire after death,—is directly contrary to the word of God, which everywhere teaches us that "there is no redemption in the grave," that this life is the only state of probation, and that if we neglect to lay hold of the salvation so freely offered to us now, we cannot obtain it hereafter. See John v. 24; 2 Cor. v. 6–8; 1 John i. 7; iii. 14; Rev. xiv. 13.

82. In what do we next assert our belief, in the Creed?

In the resurrection of Christ. "The third day He rose again from the dead."

83. Ought Christ's resurrection on the third day to have been expected by His disciples?

Yes; for it had been typified and foretold that He should rise again, and He Himself had told them also. (S. John xx. 46.)

84. How was Christ's resurrection typified?

Compare Jonah i. 17 with S. Matt. xii. 40.

85. Quote some prophecies which relate to Christ's resurrection.

"The third day He shall rise again." (S. Matt. xvii. 22, 23; S. Mark viii. 31; S. John ii. 19–22. Compare also Ps. ii. 7, and xvi. 10, with Acts xiii. 32–37.)

86. Was it very important that Christ should rise to life again?

Yes; it was the great centre-fact on which the apostles founded their preaching. (1 Cor. xv. 14.)

87. This being so, what proof have we that it did really take place?

We have the strongest proof possible for the establishing the truth of any fact; for during forty days He was seen alive after His death, by as many as five hundred brethren at one time (Acts i. 3; 1 Cor. xv. 5, 6); and the circumstances of His resurrection are minutely described in S. Matt. xxviii. 1–10; S. Mark xvi.; S. Luke xxiv.; S. John xx.

88. Why was it after *three* days that Christ rose from the dead?

Because three days was a time sufficiently long, that all should be convinced of the reality of His death, and yet not long enough to permit "His flesh to see corruption." (Ps. xvi. 10.)

89. What do you understand by the resurrection of Christ?

That His soul and body were re-united again, and that He came forth from the grave with the same body, flesh, and bones in which he was crucified. (S. Luke xxiv. 39; S. John xx. 27.) That He "did truly rise again from death, and took *again His body*, with flesh, bones, and all things

appertaining to the perfection of man's nature." (Art. iv.)

90. What does our Creed further state of Christ after His resurrection?

That "He ascended into heaven."

91. Was this event in our Lord's history either foretold or typified?

It was both typified and foretold, that He should ascend.

92. How was His ascension typified?

By the high priest, who on the day of atonement entered alone into the holy of holies, with the blood of the sacrifice, thereby showing that our great High Priest should not only offer an atonement for us, but also enter heaven, and appear in the presence of God, to make intercession for us. Compare Lev. xvi. 2, 6, 17, with Heb. ix. 11–14, 24.

93. What are the prophecies relating to Christ's ascension?

"Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men" (Ps. lxviii. 18); a prophecy which in Eph. iv. 8, is distinctly applied to the ascension of our Lord by S. Paul. See also Col. ii. 15; S. John iii. 13; vi. 62; xiv. 2; xx. 17, &c.

94. Show from God's word that Christ's ascension did take place.

"And it came to pass, while He blessed them,

He was parted from them, and carried up into heaven." (S. Luke xxiv. 51. See also Acts i. 9; Heb. vi. 19, 20.)

95. Where is our Lord now?

He "ascended into heaven, and sitteth at the right hand of God."

96. Give texts which establish the truth of this Article of our Creed.

"After the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God." (S. Mark xvi. 19; Rom. viii. 34; Eph. i. 20; 1 Peter iii. 22.)

97. Why did Christ ascend again into heaven?

Because the object for which He came to earth was accomplished — man's redemption complete; therefore, in accordance with His own prayer (S. John xvii. 4, 5, 11), it was just that He should return to the glory of heaven. (Acts iii. 21.)

98. Is not the ascension of our Lord a truth most full of comfort to Christians?

Yes; most full of comfort, in that it is not only an evidence that His sacrifice for us has been accepted of the Father, but also that in Him we have an advocate with the Father, who feels for our infirmities. (1 John ii. 1; Rom. viii. 34; Heb. iv. 15. See also S. Matt. vi. 21.)

99. What prophecies were fulfilled in Christ, ascending to God's right hand?

"*Sit thou on* my right hand, until I make thine

enemies thy footstool." (Ps. cx. 1.) This prophecy our Lord applies to Himself in S. Luke xx. 42; S. Matt. xxii. 42–45, and it is applied to Him also by S. Peter in Acts ii. 34–36.

100. What further proof have we of Christ's ascension into heaven?

The gift of the Holy Ghost, whose coming our Lord foretold should be a consequence of His ascension. Compare S. John xvi. 7, with Acts ii. 33.

101. When we speak of God's right hand, are we to understand that He has hands like a man?

No; "God is a Spirit" (S. John iv. 24), and "a spirit hath not flesh and bones." (S. Luke xxiv. 39.)

102. What then do you mean by "the right hand of God"?

Just as the right hand is the position of honour amongst men, so is it used here and in Holy Scripture, to signify the place of highest honour and glory in God's presence. (1 Kings ii. 19; Ps. xvi. 11.)

103. What is meant by saying that Christ "sitteth" at the right hand of God?

It has no reference to His posture, but is used merely to show that heaven is His home; that He hath all power there, and that man's redemption is complete. (S. Matt. xxviii. 18; 1 Peter iii. 22.)

104. Will our Lord return to earth again?

Yes. (S. John xiv. 3; Acts i. 10, 11; 1 Thess. iv. 16; Rev. i. 7.)

105. When, and for what purpose, will our Lord return again?

At the last day, "to judge both the quick and the dead." (S. Matt. xiii. 40; xxv. 31–34; Acts x. 42.)

106. What authority have we for believing that it is God the Son who shall judge the world?

"The Father judgeth no man, but hath committed all judgment unto the Son." (S. John v. 22, 27; Acts xvii. 31; Rom. ii. 16; 2 Cor. v. 10; Rev. xxii. 12.)

107. What is meant by the "quick and the dead"?

The "quick" are those who shall be found alive on the earth when Christ shall come to judge (1 Cor. xv. 51, 52; 1 Thess. iv. 15–17); and by the "dead" are meant, all those who shall have died before that event. (S. John v. 25–29; Rev. xx. 12.)

108. When shall this judgment take place?

At the end of the world. "But of that day and that hour knoweth no man." (S. Mark xiii. 32; 1 Thess. v. 2; 2 Peter iii. 10.)

109. What is our duty, knowing the certainty of Christ's return and the uncertainty of the *time*?

To act on our Saviour's advice, and "be ready; for the Son of man cometh at an hour when ye think not." (S. Luke xii. 40; S. Matt. xxiv. 42.)

110. Why should believers in Christ look for the day of His coming with joy?

Because He shall then confer on them "the fulness of joy;" for "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." (Col. iii. 4.)

Of God the Holy Ghost.

111. What is the third great division of the Apostles' Creed?

"I believe in the Holy Ghost."

112. What do you believe concerning Him?

That as the Father is God, and the Son is God, so also is the Holy Ghost God. That He is the third person of the sacred Trinity.

113. What are the several names by which God the Holy Spirit is called in Scripture?

He is called the Holy Spirit (S. Luke ii. 13); the Holy Ghost; the Comforter (S. John xiv. 26); the Spirit of God (Eph. iv. 30); the Spirit of truth. (S. John xv. 26, &c. &c.)

114. How do you show that the Holy Ghost is God?

Because, not only are the attributes and powers of God ascribed to Him in Holy Scripture, but He is also there expressly called God.

115. Give some passages in which the Holy Ghost is called God?

When Ananias denied the truth, Peter said to him, "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts v. 3); and in the next verse he says, "Thou hast not lied unto men, but unto God," showing clearly that the Holy Ghost is God. Again, S. Paul, in 1 Cor. iii. 16, says, "Know ye not that ye are the temple of God?" and in chap. vi. 19 of the same epistle, he says, "Know ye not that your body is the temple of the Holy Ghost?" Thus proving that the Holy Ghost is God.

116. Show the same truth from the Old Testament.

In 2 Sam. xxiii. 2, 3, "The Spirit of the Lord," "the God of Israel," and "the Rock of Israel," all referring to God, show that the "Spirit of the Lord is God." Also, in Isaiah vi. 8, 9, God is said to speak to Isaiah; and S. Paul, in quoting the same passage, says, "Well spake the Holy Ghost by Esaias the prophet," &c. (Acts xxviii. 25.) Therefore the Holy Ghost is God.

117. Give some texts to prove that the attributes of God are applied to the Holy Ghost.

In 2 Chron. vi. 30, we read that God "*only* knoweth the hearts of the children of men." But S. Paul tells us, that "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10),

thus showing the Spirit to be God. In Ps. cxxxix. 7–11, the Spirit is said to be everywhere present, an attribute which can only be applied to God; so, too, of the attribute eternal, which is also applied to the Holy Spirit. (Heb. ix. 14.) Therefore, since He is described as being eternal, all-seeing, all-knowing, and everywhere present, we must believe that He is God.

118. But when we find the names, "Holy Spirit," "Spirit of God," &c., mentioned in the Bible, may we not suppose that they only mean, that influence of God the Father, by which He is said to work, and not a person distinct from Him?

Certainly not; for the Holy Spirit is spoken of in language which can be applied only to a person.

119. Give examples to illustrate your answer.

In John xiv., xv., xvi., He is said to "reprove," "to hear," "to receive," "to guide," "to speak," "to teach," &c.; thus proving Him to be a separate person. See also 1 Cor. ii. 10, xii. 11; Rom. viii. 26; Eph. iv. 30, &c., for further proofs.

120. Seeing that the Holy Ghost is spoken of as God, and as a person, show that He is a person distinct from both Father and Son.

"When the Comforter is come, whom I will send unto you from the Father," &c. (S. John xv. 26), thus showing that as He was sent from the

Father, He must be distinct from the Father; and sent by the Son, He must also be distinct from the Son; and therefore clearly proving Him to be the Third Person of the Sacred Trinity. See also John xvi. 7, 13, 14.

121. Are there then three Gods?

No; though "the Father is God, the Son God, and the Holy Ghost God, yet there are not three Gods, but one God;" but there are three Persons in the Godhead.

122. Give some texts to show the unity of the Godhead.

"I and my Father are one" (S. John x. 30), and 2 Sam. xxiii. 2, 3, shows that the Spirit of God is one with Jehovah, the God of Israel; while a comparison of S. Matt. xi. 27, with 1 Cor. ii. 11, shows the Spirit of God to be one with the Son. (S. John xii. 37–41; Acts xxviii. 25.)

123. Give some texts which show the distinction of Persons in the Trinity.

When our Lord was baptized, we have God the Father speaking to God the Son, and God the Holy Ghost descending on Him. (S. Matt. iii. 16, 17.) Also, baptism is to be administered in the name of each. (S. Matt. xxviii. 19; see also 2 Cor. xiii. 14.)

124. "What dost thou chiefly learn in these *Articles* of thy belief?"

"First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Of the Holy Catholic Church.

125. Having asserted the doctrine of the Trinity, what is the next article of the Apostles' Creed in which you express your belief?

"The holy Catholic Church."

126. What is meant by the word Church?

It bears the same meaning in the New Testament as the word Congregation does in the Old; and signifies persons called out, or separated from others for a purpose.

127. What are the several meanings attached to the word "Church" in the New Testament?

(*a*) It is applied to the whole body of believers in Christ. (S. Matt. xvi. 18; Acts v. 11; 1 Cor. x. 32; xv. 9; Eph. v. 24; &c.)

(*b*) To a body of Christians in some particular place, as the Church which was at Jerusalem (Acts viii. 1), or at Antioch. (Acts xiii. 1; also xx. 17, &c.)

(*c*) To a single family of Christians, as the Church in the house of Aquila and Priscilla. (1 Cor. xvi. 19; Col. iv. 15; Philemon 2.)

128. How is the term "Church" explained in Article xix.?

"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same."

129. Why is it said "the visible Church"?

To distinguish the Church on earth from the Church triumphant in heaven.

130. What do we mean to assert when we express our belief in the Church?

Only to state our belief in the continual existence of the Church of Christ, under every circumstance.

131. On what grounds do we hold this belief?

Our Lord's own words, "On this rock I will build my Church, and the gates of hell shall not prevail against it." (S. Matt. xvi. 18; xxviii. 19, 20.)

132. What is the nature of the visible Church of Christ?

It is a "mixed body of faithful and unfaithful members." It is compared to a net cast into the sea, which gathered of every kind; and to a field of "wheat and tares." (S. Matt. xiii. 24, 47.)

133. If, then, good and bad are to be found within the Church—and we see they are—why call the Church holy?

It is holy, because it is set apart from all profane purposes, and consecrated to God's service. Because all its members *ought* to be holy; for "God hath called us with an holy calling" (2 Tim. i. 9), and "let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) It is called "holy," because in it the Holy Spirit dwells, and because, unworthy though many of her members may be, there is "an Holy Seed" in the midst of her. (Eph. v. 27.)

134. Is there any similar instance in Scripture in which a community is called "holy," even though many of its members are unholy?

Yes. Though there were many of the Israelites very wicked, yet Israel as a nation is called "an holy seed," "an holy nation" (Exod. xix. 6; Ezra ix. 2); and Jerusalem is called "the Holy City." (S. Matt. iv. 5.)

135. What other title is given to the Church in the Creed?

It is called "Catholic."

136. Meaning of the word Catholic?

It means "universal," and is employed to show the universality of the Christian Church, as distinguished from the limited and exclusive character of the Jewish Church.

137. On what authority do we call the Church Catholic?

On the authority of Christ, who invited all

men, of every nation, within its limits: "Go ye into all the world, and preach the gospel to every creature" (S. Mark xvi. 15); so that, though the word Catholic does not occur in Scripture, yet the Church is called Catholic, or universal, because its members are of every kindred, tongue, nation, and people throughout the whole world. (Rev. v. 9.)

138. Must the Church have one uniform mode of worship and form of government?

No. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. 4–6.)

139. What necessarily follows from this liberty?

That there are many branches of the Church Catholic throughout the world. (1 Cor. xii. 12; Col. i. 18.)

140. Could any *one* branch of the Church assume to itself the title "Catholic," to the exclusion of the other branches?

Certainly not. As no one member of the body can assume the title of the whole, so can no one branch of the Church with truth assume to itself the title which belongs only to the Church as a whole.

141. Is the Church of Rome, then, in error *when she* assumes to herself the title "Catholic"?

Most clearly. She is not the Catholic Church, nor should we permit ourselves, from indolence, to fall into the habit of calling her the "Catholic Church," as too many do. She is but *one* of the *many* branches of the Church Catholic—one single and corrupt branch—and should be spoken of as the "*Roman* Catholic Church;" that is, as the *Romish* Branch of the Church Catholic.

142. As there are many different branches of the Church Catholic, is it a matter of indifference to what branch we may belong?

On the contrary, it is a matter of the greatest moment; for, as with a tree, some branches are more healthy than others—some living, some dying, and some dead; so with the branches of the Church on earth; some are in more intimate communion with the Spirit of Christ, are more healthy and full of vitality than others; and the more healthy the branch, the more healthy and abundant the fruit thereon; the purer the Church, the purer its members. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (S. Matt. vii. 17, 18.)

143. Is it sufficient that we belong to the purest branch of the Church Catholic, in order to obtain eternal salvation?

By no means. "They are not all true members of a Church who are members of a true Church;" and though we enjoy the great privilege of being

members of a pure Church, yet does our Church, in her Eighteenth Article, impress upon us that it is only through Christ we can be saved. (S. Mark xvi. 16; S. John iii. 15; Acts iv. 12; xvi. 31.)

Of the Communion of Saints.

144. What is the meaning of the term "saints" in the next Article of the Creed?

In general the word means "holy," and is applied to any person or thing set apart for a holy purpose. In such a light we have seen (question 133) all professing Christians may be, and are (Acts ix. 41; Rom. i. 7), called saints; yet in this Article of the Creed the name is only applied to those who not only profess, but are really sanctified by the gospel. (1 Peter i. 15.)

145. Why was this Article added to the last?

Because, though the Church is holy, it contains many members who are not so; therefore was this Article added, which has reference only to that fellowship or communion enjoyed by the true saints of God in the Church.

146. What is the true import of this Article?

That those who are sanctified, and hold "the truth as it is in Jesus," enjoy spiritual communion and fellowship with each other, with the holy angels, with God the Father, Son, and Holy Spirit.

147. How have the saints fellowship with each other?

Through Christ, their Head. (Col. ii. 19.) "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 7. See also Col. i. 12.)

148. Show that the saints have communion with the angels.

Because the angels are God's ministering spirits, "sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14; S. Matt. xviii. 10; Gen. xxiv. 7; Ex. xxiii. 20, &c.)

149. Give texts to prove that the saints have communion with God.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John i. 3; 2 Peter i. 4.) "God hath called us unto the fellowship of His Son." (1 Cor. i. 9.) "The communion of the Holy Ghost be with you all." (2 Cor. xiii. 14.)

150. When you express your belief in "the communion of saints," do you accept the Romish doctrine of the "invocation of saints"?

Surely not, for that doctrine is a modern invention, wholly opposed to the word of God.

Of the forgiveness of sin.

151. What is sin?

"Sin is the transgression of the law (1 John iii. 4); the breaking of God's commands, and acting contrary to God's will.

152. What consequences necessarily follow the transgression of a law?

We become *liable* to punishment. (Ezek. xviii. 4; S. Matt. v. 22. See also Gen. iv. 7.)

153. How does the transgression of a law necessarily render one liable to punishment?

Because, he who has a right to make a law must also possess the right to enforce it; and in all God's laws the right is absolute.

154. Are we, of ourselves, able to keep God's law?

No; every one being corrupt by nature transgresses His law. "There is no man that sinneth not." (1 Kings viii. 46.) "All have sinned." (Rom. iii. 23; Ecc. vii. 20; Gal. iii. 22; 1 John i. 8, &c.)

155. What, therefore, follows, since all have sinned?

That all are guilty, *i.e. liable* to punishment. (Isa. lxiv. 6.)

156. What can we do in order to atone for our sins, and remove the guilt?

Of ourselves we can do nothing. (S. John xv. 5.) Our best actions are sinful, and we are unprofitable servants even when we have done all we can. (S. Luke xvii. 10; 1 Cor. iv. 7.)

157. What follows, "since all have sinned," and since nothing man can do is able to remove the *guilt?*

We all must perish, unless God blots out our transgressions, and forgives our sins. (Ps. cxxx. 34; cxliii. 2; Col. ii. 16, &c.)

158. Have we any reason to hope for forgiveness from God, notwithstanding that we have broken His law?

Oh, yes! it was for this Christ, our Saviour, died; and through Him there is forgiveness with God. (Eph. i. 7; Rom. iv. 7, 8; 1 John i. 9.)

159. Explain how Christ hath obtained pardon for us.

As all have sinned, all are liable to death; for "the soul that sinneth, it shall die." (Ezek. xviii. 4.) Man being sinful could offer nothing acceptable to God. God's law laid down, that "without the shedding of blood there is no redemption." (Heb. ix. 22.) But the Son of God came and took on Him man's nature, and offered Himself to God, a sinless sacrifice for sin. God accepted His sacrifice, and became reconciled to us; and for the punishment which Christ endured takes off our liability to eternal punishment, and thus grants to us the "forgiveness of sins."

160. Give some texts from God's Word, to show the truth of this Article of our Creed?

"In whom we have redemption through His blood, the forgiveness of sins. (Eph. i. 7; S. Luke xxiv. 47; Acts xiii. 38, 39; xx. 28; 2 Cor. v. 18, &c.)

161. What must we do to be saved?

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 30, 31; S. John iii. 16; 1 John v. 10–13.)

Of the resurrection of the body and the life everlasting.

162. Our Church defines what she means by the word "body" in this Article of the Creed?

Yes; in the baptismal service she has it "the resurrection of the *flesh*."

163. What, then, is meant by the "resurrection of the body"?

That the souls and bodies of men shall be re-united again at the last day, and be raised to life; but as corruption cannot inherit incorruption, as flesh and blood cannot inherit the kingdom of God (1 Cor. xv. 50), our bodies shall undergo some mysterious change, to fit them for their new state and sphere of existence; and yet that change will not destroy their identity. (Phil. iii. 21.)

164. Should any difficulties we may have, in understanding how the dead shall be raised, and our bodies fitted to live for ever in this new existence, shake our faith in this Article of our Creed?

Surely not; for we must remember that this *is a doctrine* repeatedly insisted on in the Bible;

and, further, that there is nothing impossible with God.

165. By what general reasoning could you prove the resurrection of the body?

As the death of the body was one of the consequences of sin (Rom. v. 12), and as Christ came to take away the consequences of sin, and free man from them, it follows, that His work could not be complete, were not our bodies restored as well as our souls. (1 Cor. xv. 22.)

166. Show the truth of this Article from the Old Testament.

"Though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 26; Dan. xii. 2.) We have also instances of the dead being restored to life again, recorded in the Old Testament.

167. Show the same truth from the New Testament.

It is there most fully set forth, both by our Saviour and His disciples. (S. Matt. xxii. 31, 32.) "There shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15. See also Rom. viii. 11; 1 Cor. vi. 20; xv., &c.) There are also many instances recorded of persons being raised from death to life. (S. Matt. xxvii. 52, &c.)

168. In what respects will the resurrection of the body at the last day be different from those

resurrections that have already taken place, as recorded in both the Old and New Testaments?

In those instances recorded, the persons were raised before their bodies had returned to their kindred dust, and they died again; but at the general resurrection at the last day all shall come forth to a never-ending existence, for "there shall be no more death." (Rev. xxi. 4; 2 Tim. i. 10.)

169. Prove from Scripture the truth of this Article of our Creed.

"He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (S. John iii. 16; v. 24. See also Dan. xii. 2; S. Mark ix. 4; Gal. vi. 8, &c.)

170. Show from God's Word that there shall not only be an everlasting life of happiness and joy for the righteous, but also an everlasting life of misery for the wicked.

"These shall go away into everlasting punishment, but the righteous into life eternal." (S. Matt. xxv. 46.) It is the *same* word (in the original Greek), which is here translated by the words "everlasting" and "eternal;" thus showing that the doctrines of the eternity of the punishment of the wicked, and the eternity of happiness for the just, rest on the very same authority; see also S. John v. 29; Rom. ii. 7, 8.

171. Have we not in this Article another in-

stance of the merciful kindness and goodness of our God?

Oh, yes! for He has not only provided a Saviour for us, but also has clearly set before us "life and death;" revealed to us that which awaits us, that we may be induced "to flee from the wrath to come" (S. Matt. iii. 7), and "lay hold on eternal life." (1 Tim. vi. 12.)

172. What is the meaning of the word "Amen," at the end of the Creed?

It means "verily," "truly," and is used here to denote our solemn conviction of the truth of those Articles of the Apostles' Creed that we have just repeated.

173. *What doest thou chiefly learn in these Articles of thy Belief?*

"First, I learn to believe in God the Father, who hath made me, and all the world.

"Secondly, in God the Son, who hath redeemed me, and all mankind.

"Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

174. What does God the Father still do for us?

He sustains (Isa. xli. 10), protects (Ps. iii. 3), and freely gives us all things we enjoy. (James i. 17; S. John iii. 27.)

175. What does God the Son still do for us?

He acts as our Advocate with the Father (1 John

ii. 1), and intercedes for us. (Heb. vii. 25; 1 Tim. ii. 5.)

176. Why employ the present tense (sanctifieth) when speaking of the work of the Holy Spirit?

Because though the work of redemption is complete, "full, perfect, and sufficient" (S. John xix. 30; Rom. vi. 9, 10), the work of sanctification still goes on in the believer's heart. (2 Peter iii. 18; 2 Cor. iii. 18; Eph. iii. 12.)

THE TEN COMMANDMENTS

1. *You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?*

"Ten." (Exod. xxxiv. 28; Deut. v. 22.)

2. *Which be they?*

"The same which God spake in the twentieth chapter of Exodus, saying, 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.'"

3. How are we to understand and interpret the ten commandments?

Not only as distinct commands, which we are bound to obey to the letter, but also as enforcing obedience in all cases to which the spirit of the command may apply.

4. What general principle is to guide us in interpreting the commandments?

To understand them in their widest signification; where anything is forbidden we are to consider everything of a like nature and tendency forbidden too, and also that the opposite duties are enjoined, and *vice versa*, when anything is

commanded we are to consider its opposite forbidden.

5. Has not the Mosaic dispensation been done away? How then can these commandments be in force now?

True they formed part of the Jewish law; but as they were in some measure in force *before* the formal giving of the law from Sinai, so are they in force *after* that law has been superceded.

6. But have not they been superceded too?

No. They were only incorporated with the Mosaic law; but being founded on the eternal principles of justice and truth, they must be of perpetual obligation.

7. Explain the true meaning of the term "Mosaic Law."

The Law given by Moses from God was of a threefold character.

(1) The Judicial Law—suited to the Jews as a nation, and therefore temporary.

(2) The Ceremonial Law—typifying Christ, and therefore temporary.

(3) The Moral Law—suited to man as a Moral Being, and therefore in its very nature of perpetual obligation.

8. But if the Judicial and Ceremonial Laws have ceased to be binding on us, is not that a proof that the Moral law has ceased also to be binding *on us?*

Certainly not; on the contrary; for as the very nature of the Judicial and Ceremonial Laws prove that they should of necessity come to an end, so too does the nature of the Moral Law prove that it was intended to remain in force for ever.

9. What is the teaching of our Church on this subject?

"Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding no Christian man whatsoever is free from the obedience of the commandments which are called moral." (Art. vii.)

10. What further proof have we that the Ten Commandments are binding on Christians?

The authority of Christ, who not only re-enacts them, but also shows (S. Matt. v.) that they are to be observed by us in a stricter sense than even the Jews understood them.

11. Do we stand in the same relation to the moral law as did the Jews?

No; for, blessed be God, though of perpetual obligation as a rule of obedience (Rom. vii. 12, viii. 4; 1 Tim. i. 8), yet as a law of works giving life (Gal. ii. 21, iii. 21; Rom. iii. 20), and as a law of condemnation, it has ceased. (Rom. viii. 1-3; Gal. iii. 13.)

12. How are we enabled to fulfil the law?

By God's Holy Spirit (Rom. viii. 4), who helpeth our infirmities, and begets in us that love which is the fulfilling of the law. (Rom. xiii. 10.)

13. How did God give the commandments?

See Exod. xix. 16–19, xxxi. 18; Heb. xii. 18.

14. To what did God appeal to show the obligation which rested on the Jews to keep His commandments?

(1) To His supreme authority: "I am the Lord thy God," thus showing His *right* to command. (2) To His goodness to them, "who brought them out of the land of Egypt," thus calling forth their *gratitude.*

15. Is not obedience to God's commands, resting on God's authority and goodness, doubly imperative on Christians?

Yes; as God's authority is infinite, so is His claim on our gratitude infinite too; for by the gift of His Son we have been delivered from a bondage worse than that of Egypt. (Col. i. 13.)

16. What peculiarity is there in the wording of the commandments?

They are in the second person singular—"Thou shalt," &c., showing that none is exempt.

17. *Repeat the first commandment.*

"Thou shalt have none other gods but me."

18. What is expressed and what implied in this commandment?

That God is the object of worship, and God ***only.***

19. Show that God is the object and only object of worship.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." (S. Matt. iv. 10.)

20. Show that the Lord Jehovah is the only God.

"I am the first, I am the last; and beside me there is no God." (Isa. xliv. 6, 8; 1 Cor. viii. 4; John xvii. 3.)

21. What are we to understand when we read (1 Cor. viii. 5) that "there be gods many, and lords many"?

Simply that man's evil nature has led him to consider many things as gods. (Jer. ii. 28, xi. 13; Phil. iii. 19; see S. John x. 34.)

22. How is the first commandment broken?

Not only by formally acknowledging other gods, but by loving anything more than we love God. (2 Kings xvii. 33; Zeph. i. 5.)

23. *What is the second commandment?*

"Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments."

24. Of what does this commandment treat?

As the first shows that God alone is the object of worship, so the second shows us the nature of that worship which He is to receive from us.

25. What does this commandment forbid?

Idolatry of every kind (Isa. xlii. 8, xlviii. 11), as well as the worship of the true God in a false manner.

26. What does it enjoin?

The true spiritual worship of Jehovah. (S. John iv. 24.)

27. Show the absurdity of worshipping anything but God?

As God created and upholds all things, it is absurd to worship anything which necessarily depends on Him. (Isa. xliv. 19.)

28. Is it wrong to make graven images?

No (Exod. xxv. 18); but it is wrong to make them for the purposes of worship. (Lev. xxvi. 1; Rev. ix. 20.)

29. But may we not worship the true God through an image?

Assuredly no; for it is not only impossible to preserve this distinction in practice, but God has condemned all such attempts.

30. When did God condemn them?

When Aaron made the calf (Exod. xxxii. 8, 9), and when Jeroboam set up his calves (1 Kings xii. 27–29), they both professed only to worship Jeho-

vah *through* their images, yet God was highly displeased.

31. How then can Roman Catholics justify their worship of images?

It is impossible for them to do so, even on the plea that God is worshipped *through* them (see question 30); but having once adopted the worship of images, they dare not now give it up, without acknowledging the claim of their church to infallibility to be unfounded and absurd.

32. To what expedient do they resort in reference to this commandment?

They unite the first and second commandments and treat them as one; so that by dwelling on the first part they can the more easily slur over the teaching of the second part.

33. Is this the only expedient adopted to evade the strong condemnation of image worship which this commandment contains?

No; in some of their devotional books and Catechisms they leave out this commandment altogether.

34. How can they do this?

On the plea that the commandment is so long; and perhaps to give colour to this excuse, they also leave out all except the first clause of the fourth commandment.

35. How does God enforce this commandment?

By graciously giving a reason why we should obey it. (1 Cor. x. 22.)

36. What do you understand by God's being "a jealous God"?

Not that He fears lest He should suffer by our conduct, which is impossible, but that He is jealous for us, lest by false notions of His nature we may not love Him aright, and so lose our reward. (Col. ii. 18.)

37. What does God call those who obey and those who disobey Him?

Those who love Him (1 John v. 2, 3), and those who hate Him. (Rom. viii. 7.)

38. Does God still visit the sins of the fathers on the children?

Yes; we daily see this principle of God's government exemplified. (Ps. xxxvii. 28; Ezek. xviii. 2.) The children of the drunkard and the profligate, &c., suffer for the sins of their father. (Isa. xiv. 20.) The taint of Adam's sin affects all his posterity.

39. How reconcile this with the assurance that "the son shall not bear the iniquity of the father"? (Ezek. xviii. 20.)

This principle was also laid down in the Mosaic Law (Deut. xxiv. 16); so there is no contradiction. The natural tendency of sin is to ruin our posterity, yet God's grace is free, and he who repents and turns to God will find pardon and deliverance. *(Ezek. xviii.* 14–17.)

40. Why "to the third and fourth generation"?

Perhaps that parents, by witnessing the evil effects of their conduct, might even in the end turn to God and live. (Ezek. xviii. 21–30.)

41. What is God's gracious promise to those who love Him?

"He will show mercy," &c. This was David's experience. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. xxxvii. 25.)

42. What is to be the end of idolators?

The second death. (Rev. xxi. 8.)

43. *What the third commandment?*

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

44. To what does this commandment refer?

To the respect due to God as exhibited in our conduct and conversation.

45. What is meant by God's name?

The titles and attributes by which God has revealed Himself to us, and hence God Himself.

46. What is forbidden and what implied in this commandment?

Using God's name profanely, irreverently, or heedlessly; and consequently it implies that His name may be used reverently and with respect. (Ps. lxxx. 18; 2 Tim. ii. 19.)

47. The Jews have a superstitious custom of not

pronouncing the name Jehovah; what gave rise to this?

Perhaps a misinterpretation of Lev. xxiv. 16, as did the command in Ex. xxiii. 13 give rise to the foolish practice of "nicknaming" the heathen gods.

48. How is God's name taken in vain?

By blasphemy (Lev. xxiv. 14); false-swearing (Lev. xix. 12); a want of attention when engaged in the worship of God (S. Matt. xv. 8, 9), and many other ways.

49. Is it lawful to swear by God's name when solemnly called upon to do so?

Yes; we have not only God's command to do so (Deut. vi. 13; Jer. iv. 2), but also Christ's example. (S. Matt. xxvi. 63. See also 2 Cor. i. 23; Phil. i. 8.)

50. Does not our Lord say, "Swear not at all"? (S. Matt. v. 34.)

Yes; but He does not allude to oaths reverently and solemnly taken, but to the evil custom of taking God's name in vain in common conversation (S. Matt. v. 37); a habit too prevalent amongst us still, notwithstanding Christ's condemnation of it.

51. What are we to understand when told that the early Christians believed it unlawful to swear?

Simply that they nobly refused to take the *idolatrous* oath of the heathen amongst whom they

dwelt, and not that they refused to swear by the living and true God when required.

52. What does our Church teach on this subject?

That, while vain swearing is forbidden, it is lawful for a Christian man to swear when the magistrate requireth. (Art. xxxix.)

53. How does God enforce obedience to His command?

By the threat, "He will not hold them guiltless." (Lev. xxiv. 15, 16; Hosea iv. 1–3.)

54. *What the fourth commandment?*

"Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it."

55. In what does this command differ from the preceding ones?

In that they rest not only on God's direct command, but might, in part at least, have also been deduced by reason, whereas this is a positive precept of God, and could not otherwise have been thought binding on man.

56. What does this commandment enjoin?

Six days' work, as well as the seventh day's rest.

57. Have we any reason to suppose that the Sabbath, *i.e.* a day of rest, was observed before the giving of the law from Sinai?

Yes. It was instituted in Gen. ii. 3, probably alluded to Gen. viii. 10, 12, and observed in Ex. xvi. 25, 30.

58. What threefold reason is given for the observance of the Sabbath?

(1) As a sign between God and His people (Ex. xxxi. 13, 17); an eternal witness for faith in a personal Creator (Gen. ii. 3; Ex. xx. 11; Ezek. xx. 12.) (2) To commemorate Israel's deliverance from Egypt. (Deut. v. 15.) (3) As a blessed privilege to be enjoyed by all. (Ex. xxiii. 12.)

59. How do you prove that the observance of this one day in seven is now binding on us?

Because (1) its institution is as old as mankind, and (2) as it was in force long *before* the existence of the Jewish nation, therefore the circumstances of that people could not affect it. (3) It forms one of the "Ten Commandments" which even in the Old Testament held a rank above other enactments of the law, and in the New were re-enacted and raised in authority and scope (Rom. xiii. 8, 9); and (4) our Lord speaks of it as "made for man" (S. Mark ii. 27): all show it of *universal obligation*.

60. But when the other commandments are expressly re-enacted in the New Testament, we find no re-enactment of this.

True. Yet our Lord laid so much stress on its right observance, that we find this fourth commandment explained by Him and its true meaning taught, by precept or example, on NINE several occasions. Compare S. Matt. xii. 1–13; S. Mark i. 21, 29; S. Luke xiii. 10, 17; xiv. 1–6; and S. John v. 2–21; vii. 21–24; ix. 1–16.

61. What day is now observed as the Christian Sabbath?

The first day of the week, called the Lord's day (Rev. i. 10), Sunday.

62. Why do we observe the first day of the week?

Because on that day our Lord wrought "the new creation," and "the Sun of Righteousness" rose from the darkness of the tomb. (S. Luke xxiv. 1.)

63. Show that the first day of the week was observed in New Testament times.

On that day the disciples and early Christians assembled for prayer, &c. (S. John xx. 19; Acts xx. 7; 1 Cor. xvi. 1, 2.)

64. In what way did the Jews observe the Sabbath?

By abstaining from work; hearing the prophets teach (2 Kings iv. 23) at public worship (Ps. xcii.)

in the synagogue; hearing the law, and receiving instruction. (Acts xiii. 15; xv. 21.)

65. What do you understand by "no manner of work"?

All worldly occupation and unnecessary labour —not all action; for Christ saith, "My Father worketh hitherto, and I work." (S. John v. 17.)

66. What work is lawful on this day?

That of necessity and piety. (S. Matt. xii. 11, 12; S. Mark ii. 25.)

67. What important lesson is here taught to masters and parents?

That it is their duty to take care of the spiritual welfare of their servants and children.

68. How can we best observe this holy day?

By being holy; devoting it to God's service, and allowing it to become for each a type of that eternal, joyous Sabbath in heaven.

69. *What the fifth commandment?*

"Honour thy father and thy mother; that thy days may be long in the Land, which the Lord thy God giveth thee."

70. To what does this and the following Commandments refer?

To our duty to our fellow-man.

71. What does our Lord state is the general principle which underlies the last six commandments?

"Thou shalt love thy neighbour as thyself." (S. Matt. xxii. 39; Gal. v. 14; James ii. 8.)

72. What general principle does our Lord lay down, by which we should regulate our conduct towards each other?

"All things whatsoever ye would that men should do to you, do ye even so to them." (S. Matt. vii. 12; S. Luke vi. 31.)

73. What is it to "honour thy father and thy mother"?

Not only to love, reverence, and obey them, but also to contribute to their support should it be necessary.

74. How do you show this?

Because our Lord so interpreted this commandment, condemning those who tried to evade it. (S. Matt. xv. 4–6; S. Mark vii. 12; 1 Tim. v. 4.)

75. Is obedience to parents the duty of children under all circumstances?

Yes, except when a sinful act is commanded; for all obedience must be "in the Lord." (Eph. vi. 1; Acts v. 29.)

76. What does S. Paul say of this commandment?

That it is "the first commandment with promise." (Eph. vi. 2.)

77. Does the promise that "thy days may be long," &c., extend to us?

Yes. Though referring originally to the Jews and their possession of Canaan, and exemplified in the case of the Rechabites (Jer. xxxv. 18, 19), yet S. Paul extends it to us also. (Eph. vi. 3.)

78. What else is implied in this commandment?

The duty of inferiors towards their superiors in age, rank, &c. (Col. iii. 22; 1 Peter ii. 13, 14; 1 Thess. v. 12, 13), as well as that of superiors towards their inferiors. (Gen. xviii. 19; Col. iv. 1.)

79. *The sixth commandment?*

"Thou shalt do no murder."

83. Was this commandment given for the first time from mount Sinai?

No. (Gen. ix. 6.)

81. What is murder?

Taking away the life of any one unlawfully.

82. In what case is it lawful to take the life of another?

In self-defence (Exod. xxii. 2), in the judicial execution of God's command (Gen. ix. 6; Judges v. 24), or in war. (1 Sam. xv. 2, 3.)

83. In what other case is the guilt of murder not incurred though life be taken away?

In the case of accident. (Exod. xxi. 13.)

84. What provision under the law was made for cases of this kind?

Cities of refuge were appointed, in which the manslayer was to remain until "the death of the high priest." (Numb. xxxv. 25.)

85. If, as we have seen, the sin of murder does not attach to all cases in which human life is taken, may not that sin be incurred even though *a life* be not taken?

Yes. "Whoso hateth his brother is a murderer." (1 John iii. 15; S. Matt. v. 21, 22.)

86. *What the seventh commandment?*

"Thou shall not commit adultery."

87. What is here forbidden?

Not only the sin mentioned, and those of a like nature, but also everything that might lead to it. (S. Matt. v. 28.)

88. What should we especially guard against as likely to lead to this sin?

Idleness (2 Sam. xi. 2), gluttony (Jer. v. 7, 8), drunkenness and all excess (Prov. xxiii. 31) as well as all vain conversation (Eph. v. 4), and the undue love of dress, &c. (1 Tim. ii. 9.)

89. What further meaning do we find given to the word "adultery" in the Bible?

It is applied to the sin of idolatry, turning from Jehovah to the worship of false gods. (Jer. iii. 8, 9.)

90. *What the eighth commandment?*

"Thou shalt not steal."

91. Of what does this commandment treat?

Of our conduct in reference to our neighbour's property.

92. What does it forbid?

Dishonest acts of every kind, as well as those habits of life which lead to them.

93. What does the Scripture say of theft?

S. Paul tells us that thieves and extortioners

shall not inherit the kingdom of heaven. (1 Cor. vi. 10; Prov. xxi. 7; Zech. v. 3, 4.)

94. How is the common violation of this commandment, in buying and selling, spoken of in God's word?

"A false balance is abomination to the Lord." (Prov. xi. 1; Jer. xxii. 3.)

95. What leads to a breach of this commandment?

Extravagance (Prov. xxi. 17), idleness (2 Thess. iii. 10), as well as envy, a greedy disposition, &c.

96. What does this commandment necessarily imply?

The duty of honest work (Eph. iv. 28), the cultivation of a contented spirit (Heb. xiii. 5), and the restitution of that which has been unlawfully gotten. (Ezek. xxxiii. 15.)

97. *What the ninth commandment?*

"Thou shalt not bear false witness against thy neighbour."

98. Who is your neighbour?

Every one is to be considered as such. (S. Luke x. 30–37.)

99. What is meant by false witness?

Speaking or acting in any way by which a false impression may be intentionally conveyed.

100. How under the Mosaic Law was a false witness punished?

The same punishment was inflicted on him as

that attached to the crime with which he had falsely charged another. (Deut. xix. 16–19; Dan. vi. 24.)

101. What is said of liars in God's word?

They shall have their portion in the lake which burneth with fire and brimstone. (Rev. xxi. 8; xxii. 15; Prov. xii. 12.)

102. How does Scripture condemn the habit of departing from the truth even in jest?

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour, and saith, Am not I in sport?" (Prov. xxvi. 18, 19.)

103. What is implied in this commandment?

The duty of speaking the truth at all times, and hence the lawfulness of bearing witness on oath.

104. What different forms of taking oaths are mentioned in Scripture?

(1) Lifting up the hand (Gen. xiv. 2); (2) Putting the hand under the thigh (Gen. xxiv. 2); (3) Looking towards Jerusalem (1 Kings viii. 31); (4) Dividing a victim and passing between the pieces. (Jer. xxxiv. 18.)

105. *What the tenth commandment?*

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

106. In what three respects does the wording of this commandment, as found in Deut. v. 21, differ from that in Ex. xx. 17?

(1) In Deut. v. 21, "wife" is put before "house;" (2) "desire" is substituted for "covet;" and (3) the word "field" is added.

107. Why is it important to note the first difference mentioned?

As explained (question 32), the Roman Catholics unite the first and second commandments; and in order to keep up the number ten, they divide this commandment into two parts; but the clauses in which the words "wife" and "house" occur being interchanged, show clearly that they belong to one and the same commandment, and therefore ought not to be separated.

108. How does the very nature of this commandment show its divine origin?

Because it regulates the thoughts of the heart, and these, God only can know. (Deut. xxix. 29; Prov. iv. 23.)

109. Is it wrong to desire what belongs to another?

No; for otherwise there could be no commercial intercourse; but when our desires make us discontented (Heb. xiii. 5), envious (Prov. xxvii. 4), or prompt us to wish to obtain possession of anything in an unlawful way (2 Sam. xi. 15), then *there is sin.*

110. How best keep this commandment?

By setting our affections on things above. (Col. iii. 2; Phil. iv. 11–13.)

111. *What dost thou chiefly learn by these commandments?*

"I learn two things; my duty towards God, and my duty towards my neighbour."

112. *What is thy duty towards God?*

"My duty towards God is to believe in Him, to fear Him, to love Him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to put my whole trust in Him, to call upon Him, to honour His holy name and His word, and to serve Him truly all the days of my life."

113. How is love to God shown?

By obedience. "If ye love me, keep my commandments." (S. John xiv. 15; 1 John ii. 5.)

114. Why should we trust our God in all things?

Because He is all-powerful, and has shown that He loves us. (S. John iii. 16; Rom iv. 21.)

115. *What is thy duty towards thy neighbour?*

"My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers spiritual pastors and masters; to order myself

lowly and reverently to all my betters; to hurt nobody by word nor deed; to be true and just in all my dealing; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

116. How only are we enabled to keep God's commands?

Through Christ, by the aid of the Spirit. (S. John xv. 5.)

THE LORD'S PRAYER.

1. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

2. Show from Scripture the truth of the doctrine, which our Church so frequently lays down; viz., man's inability either to think or to do anything that is right without the grace of God assisting him.

"Our sufficiency is of God" (2 Cor. iii. 5); and, saith Christ, "Without me ye can do nothing." (S. John xv. 5; Jer. x. 23.)

3. How then are we to obtain strength?

By prayer. (Heb. iv. 16; Phil. iv. 13; 1 Cor. xv. 10.)

4. But why should we pray to God for strength and support, when He knows our infirmities and our needs?

Because He has so directed. (Col. iv. 2; 1 Thess. v. 17.)

5. What encouragement have we to approach God in prayer?

The assurance that God will answer the prayer of faith in the manner He shall see best. (S. Matt. vii. 7; S. John xiv. 13.)

6. Is it sufficient to repeat our petitions?

Certainly not; we must pray from the heart, believing that God will hear us for Christ's sake. (S. Matt. xv. 8; James i. 5, 6.)

7. Why is this called the Lord's Prayer?

Because it was composed by our Lord for His disciples. (S. Luke xi. 1–4.)

8. In what way may we regard this prayer?

Not only as a form of prayer to be used by all believers (S. Luke xi. 2), but also as a model or pattern by which we are to fashion others. (S. Matt. vi. 9.)

9. Is it proper to present our wants before God in forms and words which have been pre-composed?

Certainly; for not only is it the most suitable mode for united worship, but it has also the direct

sanction of God Himself in both the Old and New Testaments.

10. Show from the Old Testament the lawfulness of a pre-composed form of prayer.

At the presentation of the first-fruits, God not only sanctioned the practice, but furnished the very words. (Deut. xxvi. 3–11.) He also prescribed the words in which the priest should bless the people. (Num. vi. 23–26.) Daniel used the form composed by Solomon. (Compare 1 Kings viii. 47; Ps. cvi.; Dan. ix. 5; see also Ps. xcvi. and cv.)

11. Show the same from the New Testament.

(1) Our Lord, by His frequent presence, sanctioned both the synagogue and temple service, in which fixed and prescribed liturgies were regularly used.

(2) Our Lord composed for His followers a prayer called by His name.

(3) The apostles and early Christians used pre-composed forms of prayer. (Acts iv. 24–30.)

12. What is our position in reference to this matter?

Though we do not exclude extemporary prayer, yet our Church, in her public services, adopts pre-composed forms of prayer as being more expedient, suitable, and also as having the divine sanction.

13. The Lord's Prayer may be divided into three parts.

(1) The Invocation; setting before us God in His relation to man.

(2) The petitions; setting forth man's poverty and his relation to God.

(3) The doxology; in which we ascribe glory to God.

14. In what sense is God our Father?

(1) As having created us; and (2) as having made us, by adoption and grace, His sons through Christ. (Rom. viii. 15.)

15. Our Lord always preserves the distinction between our sonship and His.

Yes; when speaking of God in relation to Himself and us, He says, "My Father, and your Father; and to my God, and your God." (S. John xx. 17.) Never *our* Father.

16. What should we bear in mind when using this prayer?

Our privileges as sons. (Eph. ii. 15–20.)

17. But are not some children too sinful to call God "Father"?

No. We are not sons because we believe, but we believe because we are sons. We are sons through Christ, not because of anything we can do. The prodigal still clung to his sonship. (S. Luke xv. 18, 19.)

18. What naturally flows from our sonship?

(1) Liberty to approach our Father (Heb. iv. *16; x. 19–22*); (2) A title to inheritance in our

Father's kingdom. (Romans viii. 17; James ii. 5.)

19. What is implied in the expression, "Which art in heaven"?

As the title Father gives us freedom and confidence in coming to God, so the addition "which art in heaven" intimates to us on earth, that He is to be approached with reverence and godly fear.

20. What is further intimated in these words?

That we should raise our minds and thoughts to that heavenly treasury from whence come supplies for all our wants.

21. But is not God everywhere?

Yes. "The heaven and the heaven of heavens cannot contain Him." (1 Kings viii. 27.) Yet Holy Scripture represents Him as peculiarly present in heaven, where He has set His throne. (Ps. xi. 4; Eccles. v. 2.)

22. What is the first petition in the Lord's Prayer?

"Hallowed be thy name." An earnest desire that God, whom we worship, may be honoured everywhere, and His name held in reverence.

23. What is meant by God's name?

[See question 45, page 65.]

24. How can we best hallow God's name?

(1) By seeking to know Him, and make Him known (Isa. vi. 3–8); (2) By cheerful submission

to His revealed truth (1 Sam. iii. 18); (3) By worshipping Him aright. (John iv. 24; 1 Peter i. 15.)

25. What the next petition?

"Thy kingdom come."

26. What is meant by "the kingdom of God?"

(1) His providential government in the world, *i.e.* the *natural* kingdom. (Dan. iv. 25.)

(2) The reign of grace in the heart, *i.e.* the *moral*, spiritual kingdom. (Luke xvii. 21; Rom. xiv. 17.)

(3) The enjoyment of future glory, *i.e.* the *eternal* kingdom. (2 Peter i. 11; S. Matt. xxv. 31.)

27. To which "kingdom" does this petition refer?

Not to the *natural* kingdom, which is already fully come (Ps. ciii. 19), but to the *moral*, spiritual kingdom of God; that kingdom of grace which, though long established, has not yet come in all its fulness. (Isa. xi. 9; Rev. xi. 15; Heb. viii. 11.)

28. May not the petition also refer to the eternal kingdom of glory?

True; the coming of the kingdom of grace will hasten the coming of the kingdom of glory. (See Burial Service.) Yet as the former is to be established on earth it is to it the petition chiefly refers.

29. What is further implied in this petition?

That we are not only to pray for the coming of *God's kingdom*, but also to prepare for it (Amos

v. 18), and hasten its coming by whatever means God has given us.

30. How can we best do this?

First, by purifying our ownselves, and then influencing for good those with whom we come in contact.

31. Meaning of the petition, "Thy will be done on earth as it is in heaven"?

Not that mankind may obey God on earth in the same degree as is done in heaven, where alone man's will can fully harmonize with God's (Rom. vii. 18); but that a *like* spirit of obedience and submission to God's will may be cultivated. (Ps. ciii. 20; S. Matt. vii. 21.)

32. What is meant by God's will?

(1) His revealed will—commandments; (2) His eternal purposes and counsel.

33. What is God's will in reference to believers?

That they may have eternal life. (John vi. 39, 40.)

34. Show the importance of this petition.

Because disobedience, and resistance to God's will, are in our own power; but, owing to our corrupt nature, obedience is not in our power without the assistance of God's grace.

35. What is the general nature of the remaining petitions?

As in the foregoing petitions we ask that we may fulfil the purpose for which we were created; so in these which follow, we ask of God, the means to fulfil this end.

36. What the next petition?

"Give us this day our daily bread;" *i.e.* supply all our temporal wants.

37. What does this imply?

That God not only created, but still sustains and directs the laws of His creation, and that, therefore, all things come from Him. (Acts xiv. 17.)

38. Why "daily" bread?

To show more clearly our continual dependence on God.

39. What is the general way in which God answers this petition?

By blessing the means we employ to obtain our daily bread. (2 Thess. iii. 10.)

40. What naturally follows from this?

That we should not engage in any business on which we could not ask God's blessing.

41. What the next petition?

"Forgive us our trespasses, as we forgive them that trespass against us."

42. How is this forgiveness obtained?

Through Christ. (Eph. i. 7; 1 John i. 9.)

43. What is implied in this petition?

The absence of an unforgiving spirit in ourselves.

44. Does our forgiveness of others constitute a claim before God why He should forgive us?

Certainly not; but an unforgiving disposition in us would be a bar, or hindrance, to our being *forgiven by* God.

45. What are we to remember in reference to this petition?

That if we do not forgive others, we in this petition really ask God *not* to forgive us. (S. Mark xi. 25, 26; Eph. iv. 31, 32.)

46. What is the last petition in the Lord's Prayer?

"Lead us not into temptation, but deliver us from evil."

47. What is the meaning of "temptation"?

(1) A trial by which our faith is proved and character formed; (2) An allurement to sin.

48. In what sense is the word used here?

In the second, because our whole earthly existence is a temptation in the first sense, and is a blessing, and not an evil. (James i. 2, 12.)

49. But does God ever allure to sin?

Certainly not; but as nothing happens without God's knowledge, if we neglect to seek for strength from Him, He may suffer us to be thus tempted. (1 Cor. x. 13.)

50. What then does this petition imply?

The knowledge that God's grace is sufficient for us. (2 Cor. xii. 9; Rom. viii. 37.)

51. Meaning of "evil" in this petition?

Either (1) sin and its consequences, or (2) the "evil one." (1 John ii. 13; iii. 12.)

52. How are we delivered from evil in either sense?

By the power of God's Holy Spirit leading us to Christ.

53. How does the Lord's Prayer close?

With a doxology, or ascription of glory to God: "For thine is the kingdom, the power and the glory, for ever and ever. Amen."

54. Why does our Church in her services use the Lord's Prayer sometimes with, and sometimes without, the doxology?

She always follows the word of God, and the doxology is given in S. Matt. vi. 13, but omitted in S. Luke xi. 4.

35. *What desirest thou of God in this prayer?*

"I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it."

56. Meaning of ghostly enemy?

Satan, the enemy of our souls; "ghost" being an old Saxon word meaning "the soul of man."

THE SACRAMENTS.

1. *How many sacraments hath Christ ordained in His Church?*

"Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord."

2. *What meanest thou by this word sacrament?*

"I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

3. *How many parts are there in a sacrament?*

"Two; the outward visible sign, and the inward spiritual grace."

4. What is the distinction between a "sacrament" and a "ceremony"?

A "sacrament" rests on Christ's authority, is a federal act, and of perpetual obligation. A "ceremony," generally resting on man's authority, is changeable in its character, and, therefore, less binding.

5. By whom are ceremonies appointed?

"The Church hath power to decree rites and ceremonies." (Art. xx; 1 Cor. xiv. 26, 40.)

6. Has she unlimited authority in this matter?

No. Our Church, ever scriptural, acknowledges that she has no authority "to ordain anything contrary to God's word written." (Art. xx.)

7. Are the rites and ceremonies of our Church, thus ordained, binding on us?

Certainly; otherwise there could be no order in the Church, and "God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Cor. xiv. 33; i. 10, 11.)

8. What of those who are disloyal in this matter?

They are most strongly condemned. (See 1. Cor. xi. 20–22; Rom. xvi. 17; Jude 19; Eph. iv. 3.)

9. Can the Church appoint sacraments?

No; she can only preserve those ordained by Christ.

10. What are the three essentials necessary to constitute a true sacrament?

(1) There must be an outward sign—denoting

(2) An inward spiritual blessing; and

(3) The relation between the sign and spiritual blessing must be of Christ's appointment.

11. But has not the term sacrament been employed in a less restricted sense?

Yes; the ancient Church speaks of almost any sacred rite as a sacrament, but not in the same sense in which the term is applied to those ordained by Christ.

12. Why do you say the sacraments are "two only"?

Because Christ ordained only two, though the Church of Rome add five others.

13. What are the five so-called sacraments of the Church of Rome, which we refuse to acknowledge as such?

Confirmation, orders, matrimony, penance, and extreme unction.

14. What does our Church say of these?

"They are not to be counted for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the scriptures, but yet have not the like nature of sacraments with Baptism and the Lord's Supper." (Art. xxv.)

15. Are these Romish sacraments of ancient date?

No; the first mention of seven sacraments is in the twelfth century, and the number was only finally settled at the Council of Trent, in 1564.

16. What is meant by saying a sacrament is "a means" of grace?

Not that the mere performance of the outward act, by its own virtue, will produce in us the spiritual grace; nor that even such grace belongs exclusively to that sacrament alone; but that, when the act is performed as it ought, God will accompany it with His blessing.

17. Do we, then, merit the grace by performing the act?

No; we have no merit but in the atonement of Christ, but the due performance of the act has been constituted *a* means, by which what He has merited is conveyed to us.

18. Why do you say "*a* means"?

Because spiritual grace is conveyed to us by various means. (John iii. 8.)

19. Why not give the name sacrament to these various means?

Because they have not the three essentials of a sacrament.

20. Are the sacraments absolutely necessary to salvation?

No; they are *generally* necessary, God accepting a "willing mind" where the opportunity of receiving the sacrament is wanting. (2 Cor. viii. 12.) See also the Rubric at the end of "The Communion of the Sick."

21. *What is the outward visible sign or form in baptism?*

Water; wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

22. *What is the inward and spiritual grace?*

A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

23. What part can man only administer?

The outward; the spiritual grace is of God alone.

24. How is baptism administered?

Either by pouring water on the candidates for baptism, or by immersion.

25. Show that there is scriptural authority for either mode.

See Acts viii. 38; Rom. vi. 4–11; also 1 Peter i. 2; Acts ii. 41; xvi. 33.)

26. What are the essentials in baptism?

Water; and the words, "In the name of the Father, and of the Son, and of the Holy Ghost."

27. Meaning of "children of wrath," and "children of grace"?

Deserving God's wrath because of the violation of God's covenant in Adam, and inheriting his nature, we are "children of wrath;" but being admitted into the new covenant of grace, through Christ, by baptism, we are therefore "children of grace," entitled to the promises. (See questions 20–29, page 5.)

28. *What is required of persons to be baptized?*

"Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament."

29. What is "repentance"?

Such a sorrow for sin as leads to newness of life.

30. What is "faith"?

Trust in God, and belief in what He says. (Heb. xi. 1.)

31. Wherein does faith in God's promises consist?

In knowing God's character, and judging that He is able to perform what He promises (Rom. iv. 21). We believe, not because we see *how* the promise is to be fulfilled, but because we know Him by whom it is made.

32. In what sense are repentance and faith necessary?

Not as entitling us to the spiritual grace, but as enabling us to receive it when freely given. (S. Matt. xiii. 58; Acts ii. 38–41.)

33. *Why then are infants baptized, when by reason of their tender age they cannot perform them?*

"Because they promise them both by their sureties; which promise when they come to age, themselves are bound to perform."

34. What meant by "them both"?

Repentance and faith.

35. How can children be brought into a covenant with God?

Just in the same way as we see them legally made parties to a covenant with man; through their sureties, or guardians. (Deut. xxix. 10–12.)

36. But would it not be better to delay baptism until the promises could be made by the children *themselves*?

Certainly not; the children of believing parents as such are entitled to the blessings of the Christian covenant (Acts ii. 39; 1 Cor. vii. 14), and no one has a right to deprive them of those blessings. (See questions 38, 39, on Baptismal Vow, page 8.)

37. Was infant baptism practised by the apostles?

We have every reason for so believing, as we read of their baptizing whole households. (Acts xvi. 15–33.)

38. Is it expressly stated that children should be baptized?

No; and the nature of the case forbids us to expect any special mention of children, they being included as a matter of course.

39. How so?

Because baptism was no new rite, being the mode in which the Jews received proselytes and female children into the covenant; the male children being circumcised.

40. How does this show that we should expect no special reference to the baptism of children?

Because the Jews were familiar with infant baptism, and the admission of infants into covenant relation with God, and the apostles receiving the general commission to baptize, would naturally follow the prevailing custom and analogy, unless expressly directed not to do so.

and we meet with no such prohibition. (S. Mark x. 14).

41. What further evidence in favour of infant baptism being of apostolic origin?

Had the apostles excluded children from the Christian covenant, Jewish converts—familiar with the fact that infants were admitted into a spiritual covenant with God by the rite of circumcision—would have considered such exclusion as a grievance; and we read of no complaint on the subject. And in Eph. vi. 1–4, Col. iii. 20, S. Paul seems to take for granted that the children were already members of the Church.

42. *Why was the sacrament of the Lord's Supper ordained?*

"For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

43. Show that this was the object.

"As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi. 26.)

Show that Christ's death was a real sacrifice for sin.

Isa. liii. 5–8; S. Matt. xx. 28; xxvi. 28; Rom. iii. 24, 25; 1 Cor. v. 7; xv. 3; 1 Peter i. 18, 19; Rev. v. 9–12, and many other places, speak of the death of Christ in the same sacrificial terms that *had been applied* to the sin-offerings of old.

45. How then are we to consider Christ's death?

As our atonement, He having died in our stead. (S. John i. 29; Eph. v. 2; Rom. v. 11; viii. 32.)

46. What is the teaching of our Church on this subject?

That Christ "truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men." (Art. ii.)

47. Show that Christ's sacrifice is sufficient.

"This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. x. 12; ix. 26; 1 John i. 7.)

48. *What is the outward part or sign of the Lord's Supper?*

"Bread and wine, which the Lord hath commanded to be received."

49. *What is the inward part or thing signified?*

"The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Is it sufficient to partake of the bread alone?

No; Christ commanded us to take both bread and wine: "Take eat . . . . drink ye all of it." (S. Matt. xxvi. 27.)

51. When was the command of Christ, in reference to communion in both kinds, deliberately set aside by the Church of Rome?

At the council of Constance, in the year 1414.

the cup was withdrawn from the laity, thus mutilating Christ's own ordinance.

52. What our Lord's meaning when He said of the Bread, "This is my body," and of the wine, "This is my blood"?

Not that they were really changed into His body and blood, but figuratively that they were the signs of, or represented, His body broken, and blood outpoured.

53. Give instances of a similar form of figurative expression in the Bible.

"The seven good kine, *are* seven years," &c. (Gen. xli. 26); "I am the vine, ye *are* the branches" (John xv. 5); "The rock *was* Christ" (1 Cor. x. 4); "The seven stars *are* the angels," &c. (Rev. i. 20); and many other places, which no one ever thinks of accepting in a literal sense.

54. When was the doctrine of Transubstantiation first sanctioned in the Romish Church?

It is a modern invention, sanctioned only in the early part of the thirteenth century.

55. What does our Church say in reference thereto?

"Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given *occasion to* many superstitions." (Art. xxviii.)

56. After what manner are the body and blood of Christ taken and received in the Lord's Supper?

Only after a heavenly and spiritual manner; and the means whereby they are taken and received is faith.

57. Show from Scripture that this is so?

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life" (S. John vi. 53, 54); showing clearly that not carnal eating, but spiritual, is referred to.

58. What does our Church teach in reference to this?

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ." (Art. xxix.)

59. *What are the benefits whereof we are partakers thereby?*

"The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

60. *What is required of them who come to the Lord's Supper?*

"To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in

God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men."

61. With what object should we examine ourselves?

Not that we may abstain from, but that we may partake of, Christ's sacrament. (1 Cor. xi. 28.)

62. What is meant by eating and drinking "unworthily?" (1 Cor. xi. 29.)

Not that it is possible for us to be worthy to receive any of God's mercies; but that we must not partake in an unworthy or irreverent manner.

63. What rite should precede admission to the Holy Communion?

The rite of Confirmation, or the laying on of hands.

64. Show that this rite is of apostolic origin.

We meet with it in Acts viii. 12–17, xix. 5, 6; Heb. vi. 2, 3, and it was universally practised by the early Church.

65. By whom should this rite always be administered?

By Bishops; the highest order of the Christian Ministry.

66. How do you show this?

Not only from Acts viii. 14, where Peter and John laid their hands on those Samaritans whom Philip had baptized; but also, from the continuous *testimony* of history from the earliest ages of the *Primitive Church*.